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Scholars have long regarded the Bible as a mine of valuable treasure in respect to the social customs and institutions of the Hebrews. The author has used the Bible as a source book and supplemented it with available material from history.

Part I deals with Hebrew Social Institutions. After a chapter devoted to the Evolution of Hebrew Social Institutions and one to the Development of Hebrew Social Legislation, he discusses Domestic Institutions; The Family, Slavery and Hired Service; Education; Economic Institutions; Primitive Pastoral life, Agriculture, Industry, Trade and Commerce, and Wealth and Poverty; Political Institutions; Clan and Tribal Organization, Kingship and the Court Nobility, The Priestly Aristocracy, The Administration of Justice; Religious Institutions; Taboo and Holiness, Sacrifice and Offerings, The Sabbath and The Festivals, Prayer and Fasting, and The Synagogue. Part II presents the Social Teachings of the Prophets and the Sages, and Part III The Social Teachings of Jesus.

The subject matter is presented in textbook form with directions for study at the end of each of the 35 chapters. These references are largely to scripture passages which throw light upon the ideas presented in the text. The material is abundant for a semester of two hours per week and with supplementary readings from such works as Schenck, *Sociology of the Bible* and Wallis, *Sociological Study of the Bible* would provide an excellent course for colleges and universities as well as societies and clubs whose interests lie in this direction.

The book should find a place in the library of every minister and religious teacher. It is a valuable contribution to the literature of sociology.

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VEDDER, HENRY C. *The Reformation in Germany*. Pp. xlv, 466. Price, \$3.00. New York: The Macmillan Company, 1914.

In addition to its pleasing and readable style, this volume has distinct merit. It is written by the Professor of Church History of Crozer Theological Seminary—a man who knows his subject. Its tone is unusually fair and restrained. He does not hesitate to set forth the weaknesses of Luther and the other Protestant leaders, nor to emphasize the good in their opponents. Moreover, he does not isolate the religious question from the other changes of the time but views the whole period as one in which great economic and social changes were occurring, all of which were interdependent. Furthermore he does not claim that the Reformation worked miracles or gave the world a new and satisfactory philosophy. He sees the evils into which the reformers fell or were driven and the weaknesses inherent in many of the programs they adopted. He recognizes that the forces set at work were greater than men realized and that there have been significant developments since. The result is a volume free from the excessive partizan claims so characteristic of many accounts of the period, and is therefore to be commended to those who wish to know something of the history of our intellectual development.

C. K.